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of California so far as material was available. From the time the material began to be assembled, some interesting results as to the character and scope of the borrowing of words commenced to appear; but after analysis of the collected information had progressed beyond a certain point, it became apparent that the only satisfactory explanation of the resemblance between certain languages was genetic relationship. On the basis of these indications the grammatical information extant on the same languages were reëxamined, and in every instance was found strongly confirmatory. Lexical and structural similarities coinciding and being relatively abundant, true relationships have been accepted as established. The new larger families and their components are:

*Penutian*, comprising the groups formerly known as Maidu, Wintun, Miwok, Costanoan, and Yokuts. This is a relatively large and compact family, occupying practically the whole of the drainage area of the great valley of California.

*Hokan*, comprising certainly Shasta, Chimariko, and Pomo, probably Karok, and possibly Yana. The territory of this family is in the hill country to the north and west of the Penutian, and is more irregular.

*Ritwan*, comprising Yurok and Wiyot. No new proof on the previously suggested possible relationship of these two languages was obtained, except the negative evidence of complete lack of resemblances of both to any other family, which of course increases the weight of the similarities between the two, insufficient though these may yet be for absolute demonstration.

The number of distinct families in California is thus reduced from twenty-one certainly to fifteen and possibly to twelve.

Owing to the absence of one of the undersigned in Asia at the present moment, some time must elapse before our material and conclusions can be finally revised and published. For this reason the present announcement is issued.

R. B. DIXON  
A. L. KROEBER

### THE DEATH OF CHIEF JOHN A. GIBSON

"Another generation and there will be no custom; still another generation and there will be no memory."—*Chief John A. Gibson.*

JOHN A. GIBSON, head chief of the Seneca tribe residing at Grand River Reserve, Ontario, died November 1, 1912, from an apoplectic stroke, at the age of sixty-three. In his death the Iroquois tribes lose one of their last strongholds and ethnologists a well-nigh inexhaustible

storehouse of information on practically every side of Iroquois culture. As a young man Gibson was one of those wideawake, keen-witted Indians, so rare nowadays, who spend hours and days listening to the stories of the old men and who are not satisfied until they have traced a custom or a belief back to its earliest remembered antecedents. In this way he early acquired a good knowledge of the social structure, ceremonies, and mythology of his tribe and of its sister tribes in the League. He was a mighty lacrosse player and as manager of the Gibson lacrosse team was widely known in Canada and the eastern United States. At the age of thirty-one he lost his sight, the result of an accident in a lacrosse game. Prolonged medical attendance having failed to restore his vision, he resigned himself to his condition and, by dint of perseverance and his unusual powers of memory and comprehension, soon became one of the most respected among the wise men of the Iroquois. He was a prophet of the Handsome Lake doctrine, and in



CHIEF JOHN A. GIBSON

this capacity, accompanied by an attendant, usually his son, he made yearly visits to other Iroquois reserves, preaching the gospel of pure life and of adherence to ancient ideals.

At the same time, his house at Grand River Reserve became the Mecca of Iroquois students. Horatio Hale, David Boyle, M. R. Harrington, A. C. Parker, J. N. B. Hewitt, and a host of others drew a wealth of

ethnological information from the ever polite, somewhat formal, marvelously omniscient chief. Notwithstanding his blindness, Gibson repeatedly represented his people in their dealings with the Canadian government, not uncommonly with signal success, and he always prided himself on having personally met and shaken hands with a number of prominent Canadian officials.

The writer of these lines was fortunate enough to work with Gibson for several months in the course of the last year of his life. While his Iroquois researches will suffer greatly through this sudden cutting off of their main source of information, he also regards the death of the straight-mannered, noble-hearted, big-minded Indian chief with the sense of a keen personal loss.

A. A. GOLDENWEISER